ALABAMA PRISON ARTS + EDUCATION PROJECT

THE WARBLER

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Dear Student, Artist, Thinker,

When thinking of **indigenous peoples' impact on society**, what often comes to mind? Often in western culture, stories of Euro-centric, traumatic experiences, such as the robbery of land and systematic genocide of indigenous people are some of the first ideas conjured. And while learning and paying respect to those past atrocities is important, this one image has painted over all of the complex lives of both past and current indigenous people into one simplified, antiquated image.

It ignores all of the work that recent indigenous activists do like Nathan Phillips, who was a leading protester for the Standing Rock protests in 2016 against the construction of an oil pipeline in North Dakota that would have destroyed 800,000 acres of reservation land in the event of a spill. Or Lorelei Williams, who founded Butterflies in Spirit, an interpretive dance group whose performances raise awareness of violence against indigenous women. Or the famous quote attributed to Chief Seattle, a member of the Suquamish and Duwamish tribes: "Man did not weave the web of life, he is merely a strand in it. Whatever he does to the web, he does to himself," which is still famously referenced in environmental protection movements to this day. Or even the many uncredited contributions that indigenous peoples have made to our current medical practices detailed in an article within.

Though these are only a few examples, they highlight the tremendous part that indigenous peoples have played in land rights movements, environmental justice, various social justice movements, and combating food scarcity crises throughout history. Though of course this edition only allows a peek into the diverse and rich lives of both past and current indigenous communities, we hope that this edition allows for a broader and more comprehensive scope of the issues dealt with and contributions made by indigenous peoples that have allowed for the betterment of our society and our world. We hope you enjoy learning and that these stories inspire growth in your own individual strand of life.

Julia and the APAEP team

WORDS INSIDE

FOUND INSIDE "CANADA GRAPPLES WITH ..."

Assimilate | to cause (a person or group) to become part of a different society, country, etc.

Supplementary | completing or enhancing something

Omission | the action of excluding or leaving out someone or something

FOUND INSIDE "MARIE WILCOX ..."

Compendium | a collection of concise but detailed information about a particular subject, especially in a book or other publication

Revitalize | imbue (something) with new life and vitality

Dialect | a particular form of a language which is peculiar to a specific region or social group

"Seek wisdom, not knowledge.
Knowledge is of the past,
Wisdom is of the future."

LUMBEE PROVERB // North Carolina

SCIENCE

6 Native American Inventions that Revolutionized Medicine and Public Health

BY NICOLE F. ROBERTS | Forbes.com | November 29, 2020

The world's health ecosystem, ranging from preventative measures to administration of medicine owes many of its practices to Native American Peoples.

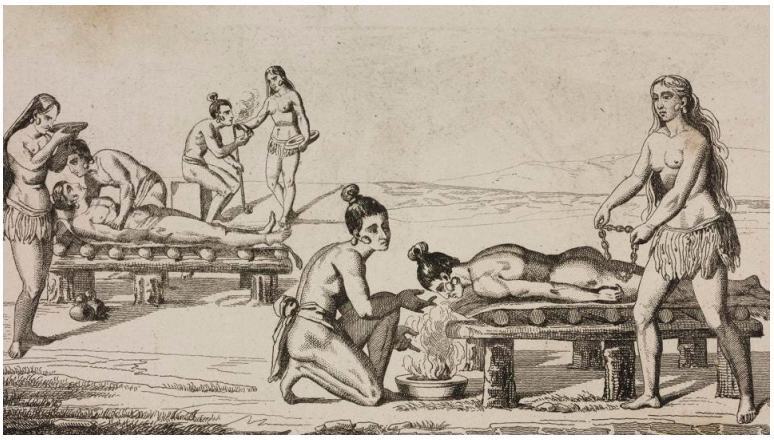
Here are seven inventions used every day in medicine and public health that we owe to Native Americans. And in most cases, couldn't live without today:

1. Syringes | In 1853 a Scottish doctor named Alexander Wood was credited for the creation of the first hypodermic syringe, but a much earlier tool existed. Before colonization, Indigenous peoples had created a method using a sharpened hollowed-out bird bone connected to an animal bladder that could hold and inject fluids into the body. These earliest syringes were used to do everything from inject medicine to irrigate wounds. There are also cases in which these tools were even used to clean ears and serve as enemas.

2. Pain Relievers | Native American healers led the way in pain relief. For example, willow bark (the bark of a tree) is widely known to have been ingested as an anti-inflammatory and pain reliever. In fact, it contains a chemical called salicin, which is a confirmed anti-inflammatory that when consumed generates salicylic acid — the active ingredient in modern-day aspirin tablets. In addition to many ingestible pain relievers, topical ointments were also frequently used for wounds, cuts and bruises. Two well-documented pain relievers include capsaicin (a chemical still referenced today that is derived from peppers) and jimson weed as a topical analgesic.

3. Oral Birth Control | Oral birth control was introduced to the United States in the 1960's as a means of preventing pregnancy. But something with a similar purpose existed in indigenous cultures long before. Plant-based practices such as ingesting herbs dogbane and stoneseed were used for at least two centuries earlier than western pharmaceuticals to prevent unwanted pregnancy. And while they are not as effective as current oral contraception, there are studies suggesting stoneseed in particular has contraceptive properties.

4. Sun Screen | Native Americans have medicinal purposes for more than 2,500 plant species — and that is just what's currently known between existing practices. But, for hundreds of years many Native cultures had a common skin application that involved mixing ground plants with water to create products that protected skin from the sun. Sunflower oil, wallflower and sap from aloe plants have all been recorded for their use in protecting the skin from the sun. There are also noted instances of using animal fat and oils from fish as sunscreen.



Natives treating the sick, United States of America, engraving by Vernier from *Etats-Unis d'Amerique*, by Roux de Rochelle, *L'Univers Pittoresque*, published by Firmin Didot Freres, Paris, 1837.

Image from DEA / BIBLIOTECA AMBROSIANA

5. Baby Bottles | It wouldn't be considered sanitary — or safe — by today's standards, but long before settlers made their way to American lands, the Iroquois, Seneca, and others created bottles to aid in feeding infants. The invention consisted of the insides of a bear and a bird's quill. After cleaning, drying, and oiling bear intestines, a hollowed quill would be attached as a teat, allowing concoctions of pounded nuts, meat and water to be suckled by infants for nutrition.

6. Mouth Wash & Oral Hygiene | Although tribes across the continent used various plants and methods for cleaning teeth, it is rumored that people on the American continent had more effective dental practices than the Europeans who arrived. In particular areas, mouthwash was known to be made from a plant called goldthread to clean out the mouth. It was also used by many Native cultures as pain relief for teething infants or a tooth infection by rubbing it directly onto the gums.

As technology moves us ever forward, let's not forget that as we grow into the future, we are still rooted in history. ●

Edited for space

ENVIRONMENT

A historic rainforest and other lands have been returned to Indigenous Australians

BY JACLYN DIAZ | *National Public Radio* | October 5, 2021

Some of Australia's world famous national parks have been returned to the hands of Indigenous owners after a deal was negotiated with the government.

The deal signed last month between members of the Eastern Kuku Yalanji community and the government means four national parks were returned to the traditional owners of the land. That area includes the Daintree National Park, a UNESCO World Heritage Site, that's estimated to be around 130 million years old.

The historic return of more than 160,000 hectares (395, 368 acres) in Cape York, in northern Australia, to the Eastern Kuku Yalanji people took four years of negotiations with the Queensland government.

Under the agreement, Daintree, considered the world's oldest tropical rainforest, as well as Ngalba Bulal, Kalkajaka, and Hope Islands parks will be jointly managed for a time by the Queensland government and the Kuku Yalanji. It gives the tribe management over their land and culture.

Meaghan Scanlon, the Queensland Minister for the Environment and the Great Barrier Reef, said Australia has "an uncomfortable and ugly shared past." The land return is considered a key step towards reconciliation between the Australian government and its Aboriginal people.

"The Eastern Kuku Yalanji people's culture is one of the world's oldest living cultures and this agreement recognises their right to own and manage their Country, to protect their culture and to share it with visitors as they become leaders in the tourism industry," Scanlon said.

Eventually, these parks will be solely managed by the tribe.

Eastern Kuku Yalanji Traditional Owners Negotiating Committee Member Chrissy Grant said the tribe hopes the return of this land will set up pathways for young members with opportunities in caring for their national parks.

Jabalbina Yalanji Aboriginal Corporation said that members worked for four years in negotiations with the Queensland government to come to this historic deal.

"Our goal is to establish a Foundation to provide confident and competent people with pathways and opportunities for mentoring, training, apprenticeships, work experience and employment for our Eastern Kuku Yalanji Bama to fill positions from a wide range of skilled trades, land and sea management, hospitality, tourism, and research so that we are in control of our own destinies, " Grant said in a statement.

Kuku Yalanji's ties to the parks go back centuries

"This is where we belong on country, on bubu — on land," Yalanji traditional owner and Jabalbina Yalanji Aboriginal Corporation director Mary-Anne Port told Australia's ABC news. "All our ancestors called us back to home."

The Kuku Yalanji people have a history dating back 50,000 years in this area of Australia. Aboriginal Australians have the longest continuous living culture in the world.

Aboriginal land was eventually taken over by British colonists who claimed the it belonged to no one when they arrived. Years later, colonists would move surviving members of the Aboriginal community from their homes, segregate them, and frequently remove their children from their homes.

Aerial view of rain forest. Daintree River. Daintree National Park. Queensland Australia.

Photo by Peter Adams/ Avalon/Universal Images Group vi

The Australian Aboriginal community is still suffering from the negative, long-term effects of colonialism.

It's reflected in the increased risk factors for poor housing and overcrowding, financial difficulties, low education and unemployment in Australia, according to an Australian Institute of Health and Welfare report in 2018.

Aboriginal Australians also make up a disproportionate number of incarcerated people across the country.

From 2000 to 2019, the imprisonment rate for Aboriginal and Torres Strait Islander adults increased 72%, according to a government report published last year. The daily average detention rate for Aboriginal and Torres Strait Islander youth remains about 22 times the rate for non-Indigenous youth in Australia.

This recent return of land is the second major action the Queensland government has taken to right past wrongs done to the nation's Aboriginal population.

Last month a tourist hot spot off the coast of Australia, formerly called Fraser Island, was renamed K'gari. The new name is actually its original Indigenous title.

The island, which is located roughly 200 miles north of Brisbane on the eastern coast of Australia, was inhabited by the Butchulla Aboriginal people for thousands of years. The group had been advocating for the island to be renamed for years. ●

"Ask questions from your heart and you will be answered from the heart."

OMAHA PROVERB // American Southwest

Edited for space

MATHEMATICS

Sudoku

#161 PUZZLE NO. 2921184

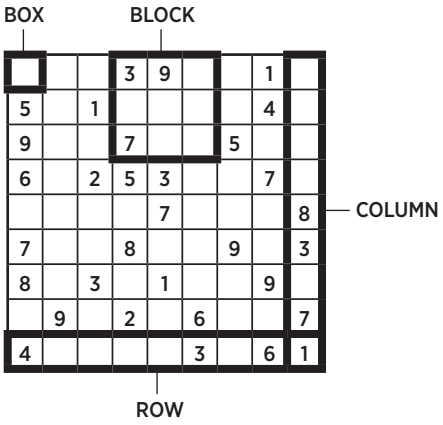
9	2							
4				6			7	
	5		1	9			2	
	7	6			9			
						2	3	
			6		5			
			5		7	6		1
		3						4
							5	

#162 PUZZLE NO. 6197561

	3			8				4
4		7				5	6	
		2	6	3				9
9		8						
							1	2
8	9							3
	6		7				4	1
	7	1			2			

SUDOKU HOW-TO GUIDE

1. Each block, row, and column must contain the numbers 1–9.
2. Sudoku is a game of logic and reasoning, so you should not need to guess.
3. Don't repeat numbers within each block, row, or column.
4. Use the process of elimination to figure out the correct placement of numbers in each box.
5. The answers appear on the last page of this newsletter.



What the example will look like solved

2	4	8	3	9	5	7	1	6
5	7	1	6	2	8	3	4	9
9	3	6	7	4	1	5	8	2
6	8	2	5	3	9	1	7	4
3	5	9	1	7	4	6	2	8
7	1	4	8	6	2	9	5	3
8	6	3	4	1	7	2	9	5
1	9	5	2	8	6	4	3	7
4	2	7	9	5	3	8	6	1

"With all things and in all things, we are relatives."

SIOUX PROVERB // Northern Great Plains

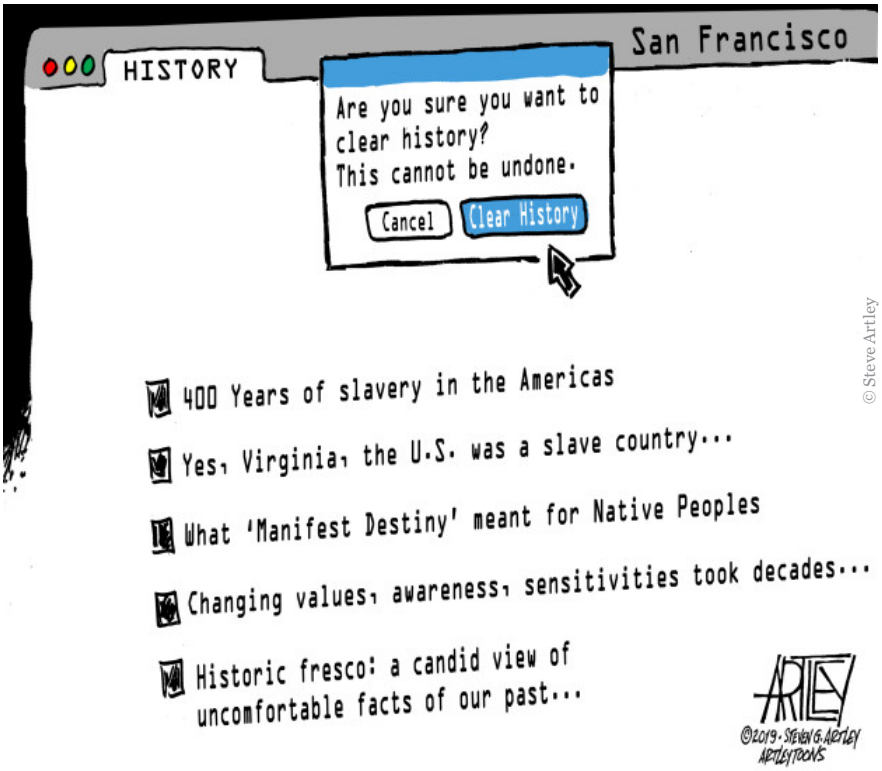
Icons from the Noun Project

DID YOU KNOW?

Tribal peoples have unique relationships with animals. The Baka people of central Africa have **more than 15 different words** for "elephant" depending on the animal's age, sex, and temperament, and believe their ancestors walk with the animals through the forest.

When they **harvest honey** from high in the trees, the Soliga people take some for themselves and leave some near the ground for tigers, whom they consider family, because tigers cannot climb the trees and harvest honey for themselves.

The **most diverse place** on Earth is the island of New Guinea, inhabited by around 1,000 or so different tribes. Though only about 0.1% of the world's population lives here, it's the home of approximately one seventh of the world's 7,000 languages.



On the Map

Geographical Terms with Native American Origins

While the English language has adopted a tiny fraction of general vocabulary terms from the extraordinarily diverse and numerous indigenous languages of North America, evidence of these languages is starkly present on any map of the area. From the names of states, cities, and towns to the names of rivers, lakes, mountains, and deserts, the contributions of Native American languages are omnipresent, and too many to catalog here.

For a sampling, the following are names of tribes that have been applied to places, including states (Illinois, Delaware, Massachusett, Iowa, Kansas, Alabama, Missouri), cities and towns (Miami, Montauk, Mobile, Biloxi, Cheyenne, Natchez, Wichita, Spokan, Walla Walla, Yuma), rivers and lakes (Erie, Huron, Missouri), and mountains and deserts (Apalachee, Teton, Mohave, Shasta).

More place names come from other indigenous words. *Connecticut*, which names both a state and a river, comes from an Algonquian word meaning "land on the long tidal river," and the state of Wyoming gets its name from a Delaware word meaning "land of vast plains."

Source: merriam-webster.com

THE ENAWENE NAWE TRIBE OF BRAZIL PRACTICES ONE OF THE LONGEST RITUAL CELEBRATIONS ON EARTH, LASTING OVER **4 MONTHS**. THEY BUILD INTRICATE WOODEN DAMS ACROSS RIVERS TO CATCH FISH MIGRATING FROM THEIR SPAWNING GROUNDS. AFTER THE RITUAL ENDS, THE DAMS ARE DESTROYED.

WOMEN WERE TRADITIONALLY THE **MAIN BREADWINNERS** AMONG THE CHAMBRI PEOPLE OF PAPUA NEW GUINEA. THEY DID ALL THE FISHING AND TOOK THE EXTRA FISH THEY CAUGHT OUT INTO THE SURROUNDING HILLS TO TRADE WITH OTHER TRIBES. NEITHER SEX IS SEEN AS DOMINANT IN CHAMBRI LIFE.

SPECIAL **HONEYCOMB IS USED TO MAKE CASTS** FOR BROKEN LIMBS BY THE CHENCHU PEOPLE OF SOUTH-EAST INDIA. THEY ALSO SAY THEY NEVER COLLECT HONEY DURING THE RAINS, BECAUSE THE BEES WILL FIND IT DIFFICULT TO SET UP A NEW HOME WHILE THE ROCKS ARE SLIPPERY.

Source: survivalinternational.org/articles/50facts

ART + CULTURE

Why I Hate Raisins

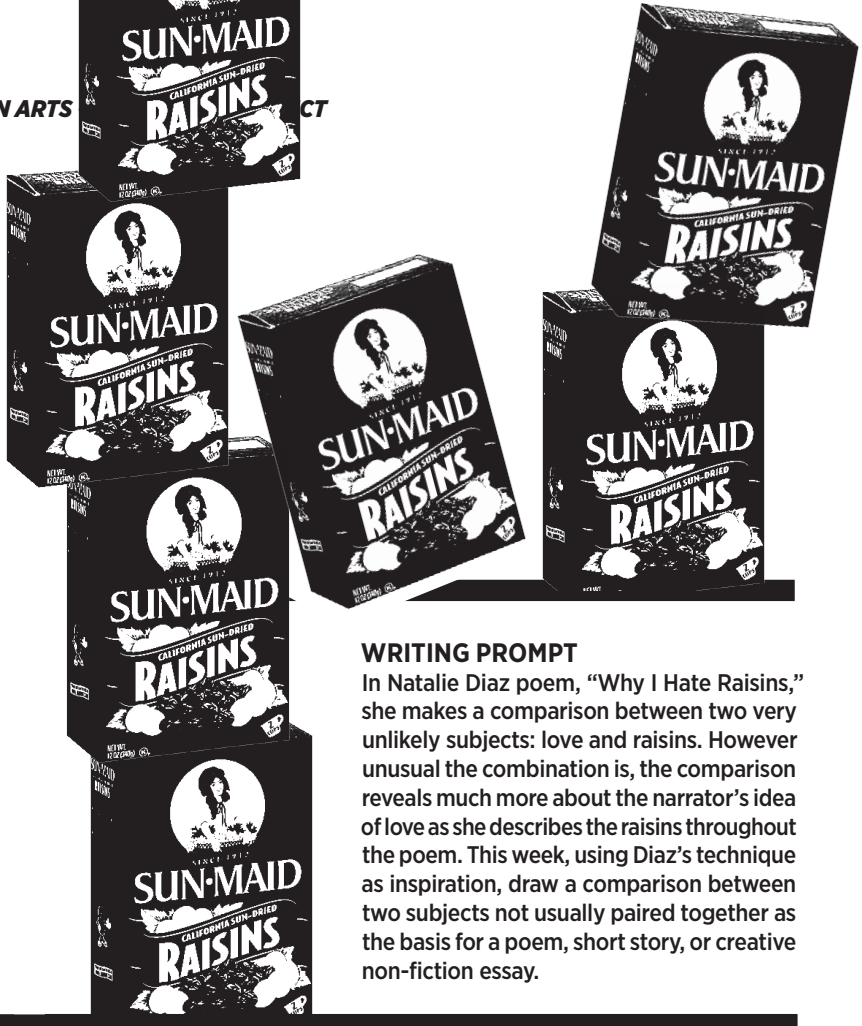
BY NATALIE DIAZ

Love is a pound of sticky raisins
packed tight in black and white
government boxes the day we had no
groceries. I told my mom I was hungry.
She gave me the whole bright box.
USDA stamped like a fist on the side.
I ate them all in ten minutes. Ate
too many too fast. It wasn't long
before those old grapes set like black
clay at the bottom of my belly
making it ache and swell.

I complained, *I hate raisins.*
I just wanted a sandwich like other kids.
Well that's all we've got, my mom sighed.
And what other kids?
Everyone but me, I told her.
She said, *You mean the white kids.*
You want to be a white kid?
Well too bad 'cause you're my kid.
I cried, *At least the white kids get a sandwich.*
At least the white kids don't get the shits.

That's when she slapped me. Left me
holding my mouth and stomach—
devoured by shame.
I still hate raisins,
but not for the crooked commodity lines
we stood in to get them—winding
around and in the tribal gymnasium.
Not for the awkward cardboard boxes
we carried them home in. Not for the shits
or how they distended my belly.
I hate raisins because now I know
my mom was hungry that day, too,
and I ate all the raisins.

Natalie Diaz was born in the Fort Mojave Indian Village in Needles, California. Following her career as a professional basketball player in Europe and Asia, Diaz decided to pursue an MFA in poetry and fiction at Old Dominion University in 2006. She has published two poetry collections: *Postcolonial Love Poem* (2020) and *When My Brother Was an Aztec* (2012). Her collection *Postcolonial Love Poem* won the Pulitzer Prize for Poetry in 2021 and was a finalist for the 2020 National Book Award. She is Mojave and an enrolled member of the Gila River Indian community. Diaz currently works as an associate professor at the Arizona State University Creative Writing MFA program.



WRITING PROMPT

In Natalie Diaz poem, "Why I Hate Raisins," she makes a comparison between two very unlikely subjects: love and raisins. However unusual the combination is, the comparison reveals much more about the narrator's idea of love as she describes the raisins throughout the poem. This week, using Diaz's technique as inspiration, draw a comparison between two subjects not usually paired together as the basis for a poem, short story, or creative non-fiction essay.

Word Search

G	O	I	Y	R	A	T	A	O	O	C	Y	T	A
C	A	A	T	C	L	A	Y	V	G	N	O	N	Y
N	A	G	L	T	E	R	B	L	Y	I	A	N	C
W	A	R	I	D	C	O	M	M	O	D	I	T	Y
Y	C	A	A	M	C	M	S	M	D	V	N	M	B
O	E	P	H	C	I	W	D	N	A	S	E	E	C
L	P	E	I	R	E	I	E	C	Y	N	L	I	A
O	M	S	Y	E	I	G	C	L	I	L	B	W	R
R	K	I	K	W	E	S	L	G	H	B	Y	P	D
S	M	O	C	E	S	E	L	O	R	C	V	I	B
R	O	N	A	M	B	A	W	I	D	N	R	W	O
H	R	A	I	S	I	N	G	N	D	S	O	M	A
T	C	T	O	A	C	H	C	B	T	L	A	B	R
I	D	L	O	O	T	A	S	T	I	C	K	Y	D

SANDWICH
GRAPES
RAISIN
STICKY
CARDBOARD
BELLY
CLAY
COMMODITY
BRIGHT
LOVE

PROFILE

Marie Wilcox, Who Saved Her Native Language From Extinction, Dies at 87

BY KATHARINE Q. SEELYE | *The New York Times* | Oct. 6 2021

Marie Wilcox in 2014. She spent 20 years writing down words in her Indigenous language, ultimately produced a dictionary of the language and recorded pronunciations.

Photo by Vanessa Carr

For many years, Marie Wilcox was the guardian of the Wukchumni language, one of several Indigenous languages that were once common in Central California but have either disappeared or nearly disappeared. She was the only person for a time who could speak it fluently.

She started writing down words in Wukchumni as she remembered them in the late 1990s, scrawling on the backs of envelopes and slips of paper. Then she started typing them into an old boxy computer. Soon she was getting up early to devote her day to gathering words and working into the night.

After 20 years of labor, of hunting and pecking on her keyboard, Ms. Wilcox, who died at 87 on Sept. 25, produced a dictionary, the first known complete compendium of Wukchumni.

"The dictionary was her whole life," Jennifer Malone, one of her daughters, said in a phone interview. "The language was dying, and she brought it back."

In 2014, while Ms. Wilcox was still revising and editing the dictionary, the filmmaker Emmanuel Vaughan-Lee made "Marie's Dictionary," a short documentary video about her achievement for *The New York Times* Opinion section, in its Op-Docs series.

Within short order, many family members started learning Wukchumni. And other Native American tribes were inspired by her story to revitalize their own disappearing languages.

Ms. Wilcox died at a hospital in Visalia, in Central California. She had been attending a birthday party for her 4-year-old great-great grandson when she was stricken by a ruptured aorta as she was getting in a car to leave, Ms. Malone said.

There are an estimated 7,000 languages in the world today, a majority of which originated with Indigenous people. Many of these are only spoken, not written, and they have no dictionaries. Because of forced assimilation, relocation, and other factors involving Native people, most of these languages are on the verge of dying out.

After one of her elderly relatives died about eight years ago, Ms. Wilcox became the only person fluent in Wukchumni, a dialect of Tule-Kaweah, which originated near the Tule and Kaweah Rivers in Central California.

But long before she became the only fluent speaker, Ms. Wilcox had become fixated on creating a lasting record of Wukchumni. Her grandmother, who took care of her as a child, had spoken it, and Ms. Wilcox had started out creating her dictionary as a tribute to the grandmother, Ms. Malone said. The dictionary was copyrighted in 2019 but has yet to be published; Ms. Wilcox also recorded the words so that others would know the correct pronunciation.

After the documentary came out, learning the language became a collective effort across four generations of Ms. Wilcox's family. Her 4-year-old great-great grandson, Oliver Treglown, was being raised to speak it from birth. Interest also picked up within the Visalia community, where Ms. Malone teaches the language at the Owens Valley Career Development Center.

Marie Desma Wilcox was born on Nov. 24, 1933, on a ranch in Visalia, in the San Joaquin Valley. Her father, Alex Wilcox, was a farm hand. Her mother, Beatrice Arancis, had seven children, of which Marie was the youngest. She often referred to herself as "the end of the trail."

She had four daughters and one son with Joe Garcia, and those four sisters married four of the Malone brothers. In addition to her daughter Jennifer Malone, Ms. Wilcox is survived by another daughter, Evelyn Malone; 10 grandchildren; 33 great-grandchildren; and 18 great-great grandchildren.

Among those who helped Ms. Wilcox with her dictionary, particularly with her computer, was Nicholas Luna, 27, an Apache whom Ms. Wilcox brought into her family. Mr. Luna said in an interview that when the family viewed the documentary in 2014, "it gave them a sense of purpose."

"She was training us, and, boy, did she train us well," he said. "She lit a fire under me and others to keep on speaking the language and to keep going at it. Now I dream in the Wukchumni language." ●

"You already possess everything necessary to become great."

CROW PROVERB // Southern Montana

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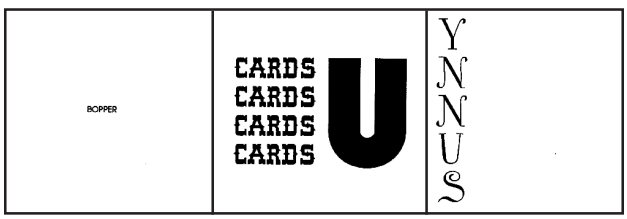

WORD PLAY A Rebus puzzle is a picture representation of a common word or phrase. How the letters/images appear within each box will give you clues to the answer! For example, if you saw the letters "LOOK ULEAP," you could guess that the phrase is "Look before you leap." *Answers are on the last page!*

HISTORY

Canada grapples with a charge of 'genocide.' For indigenous people, there's no debate

BY ALICIA ELLIOTT | *The Washington Post* | June 11, 2019

When I was in university in 2006, I would go for lunch with a friend named Casey after class. We would sit and discuss politics, books, lectures and so on. I should mention that Casey was a white woman raised in Toronto with very little experience with indigenous peoples, whereas I was (am) an indigenous woman who has lived on both sides of the border arbitrarily separating my peoples' territory between the United States and Canada.

Casey had no idea about residential schools, the state- and church-run institutions where Canada forcefully held thousands of indigenous children, away from their families, and subjected them to all manner of abuse and neglect in the name of an "education" meant to "kill the Indian" to "save the man."

During our conversation, Casey agreed that residential schools were terrible but then qualified her statement by saying, "At least in Canada we didn't outright kill Natives like they did in the States."

I've thought about this statement for more than a decade. Why did she feel the need to implicitly defend Canada? Was Canada's decision to try to assimilate all indigenous people into the body politic via child kidnapping and abuse actually better than the massacre at Wounded Knee in the long run?

Different versions of this conversation have been playing out very publicly in Canada since the release of a substantial report on June 3 by a commission supported by — but independent from — the Canadian government. The inquiry was in response to an epidemic of anywhere from roughly 1,200 to 4,000 indigenous women and girls, and gay, lesbian, trans and gender-nonconforming people who have gone missing or been killed since 1980.

The report is more than 1,200 pages long, with over 200 recommendations on how to prevent this tragedy from continuing. They range from asking that Canada create anti-racism and anti-sexism action plans and guaranteeing an annual income for all Canadians and indigenous people, to closing the sizable funding gaps between indigenous and non-indigenous services.

Of course, none of these recommendations are on the minds of the many Canadian pundits, journalists, and editors who are opining on the report. Instead, they are focusing on rebutting the claim that the loss of these women and girls is the result of an ongoing genocide against indigenous people in Canada, despite the commission's inclusion of a 46-page supplementary report that lays out in detail how commission members reached their conclusion.

To see some of the arguments, one would wonder if they've read the report at all.

For example, Evan Dyer at the CBC offered a selective history of the term "genocide," criticizing the report for basing its claim of genocide on "not only [Canada's] action, but also by its omissions," then ends his piece by worrying that the charge of genocide will tarnish Canada's international reputation. Similarly, a Globe and Mail editorial titled "Is Canada committing genocide? That doesn't add up" said the commission's conclusion of genocide was "absurd," despite the editorial's acknowledgment that Canada "often moves too slowly to address the many interlinked issues facing Indigenous people." Ironically, that piece ended with the solemn charge that "Words matter."

A woman holds an eagle feather during the closing ceremony of the inquiry in Gatineau, Quebec, on June 3.

Chris Wattie/Reuters

Of course, the coverage fails to point out that Raphael Lemkin, who first used the word "genocide" in his 1944 book "Axis Rule in Occupied Europe," originally came up with three types of genocide: physical, biological, and cultural. Cultural genocide, unlike the first two, was the specific cultural destruction of a group, which Lemkin considered just as important as their physical destruction.

However, as the report points out, when the League of Nations was drafting the Genocide Convention, "Colonial states, including Canada, actively pushed for 'cultural genocide' to be excluded from the Convention,

knowing that they were, at the very least, perpetrating this type of genocide contemporaneously with the drafting of the Convention." Considering the initial drafting defined cultural genocide as "any deliberate act committed with the intention of destroying the language, religion or culture of a ... group," and Canada was at that very moment allowing experiments on malnourished indigenous students in the state's care, one can understand why Canadian officials weren't keen on allowing this form of genocide to go on the books.

But even without cultural genocide being considered, the commission makes a strong case for including colonization as a form of genocide, even if it wasn't all carried out at once and hasn't always looked the way the public expects genocide to look. For example, the forcible transfer of children from one group to another is still listed as a condition of genocide under the U.N.'s Genocide Convention. Canada was clearly in violation of this with residential schools, followed by the Sixties Scoop, which saw thousands of children taken from their homes without consent and adopted into non-indigenous homes.

This legacy continues today with what is known as the Millennium Scoop, a term used to describe the incredibly high rates of indigenous children in Canada's social services. There are currently three times as many indigenous children in the child welfare system as there were at the height of residential schools. It would seem, then, that the racist, genocidal policies that considered indigenous parents incapable of caring for their children in the 1800s are still alive and well today — albeit in a different, more insidious form.

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This legacy continues today with what is known as the Millennium Scoop, a term used to describe the incredibly high rates of indigenous children in Canada's social services. There are currently three times as many indigenous children in the child welfare system as there were at the height of residential schools. It would seem, then, that the racist, genocidal policies that considered indigenous parents incapable of caring for their children in the 1800s are still alive and well today — albeit in a different, more insidious form.

Although numerous prime ministers have apologized for various atrocities indigenous people have experienced, none have meaningfully addressed the legacy of those atrocities with actionable change. If this inquiry is destined for the same fate, it has less to do with Canadians' offense to the word "genocide" and more to do with Canada's interest in maintaining the status quo.

Lemkin wrote that "the destruction of a nation ... results in the loss of its future contributions to the world." I think a lot about all of the contributions more than 600 indigenous nations within Canada's borders could have made to the world if we weren't undergoing near-constant genocide. I think of the contributions indigenous nations within the United States' borders could have made, too.

And so I come back to the comment my friend Casey asked so long ago: Is one form of genocide better than another — if death is the end in either case? ●

Edited for space and clarity

RANDOM-NEST

Meditation as a Practice for Self-Love

DIANA LANG | *THE HUFFINGTON POST* | DECEMBER 6, 2017

Life can be so overwhelming. We can get distracted, confused, and overwhelmed by the sheer volume of it.

What we are really looking for, though, is meaning self-love and understanding. We are looking for a way to get back to ourselves — to that part of us that is sacred.

The fastest, most direct route to self-awareness and learning to truly love yourself, is meditation. Meditation takes us straight to our true selves. It teaches us about forgiveness, compassion and acceptance. Meditation reconnects us. It awakens that part of ourselves that is pure presence.

It's simple to mediate. You can try it right now.

First, make yourself comfortable. Relax your attention a bit ... even as you're reading these words. Simply, let your attention become softer. Then, take a deep breath. Notice if it's full, or shallow, or held. As you continue to observe your breath, notice if it feels stressed or calm. Now, take another deep breath — through your nose.

Exhale slowly ... Notice how you feel. Let your body relax. Let your mind relax. Then, take another deep breath and relax even more ...

Within a meditation many things can happen: insights, understanding, forgiveness, resolution, and inspired ideas, all from this simple process.

There are no rules for meditation. The only thing to focus on is being present. When you are meditating, you are allowing yourself room for stillness and reflection — a vacation from the rushed flow of daily life.

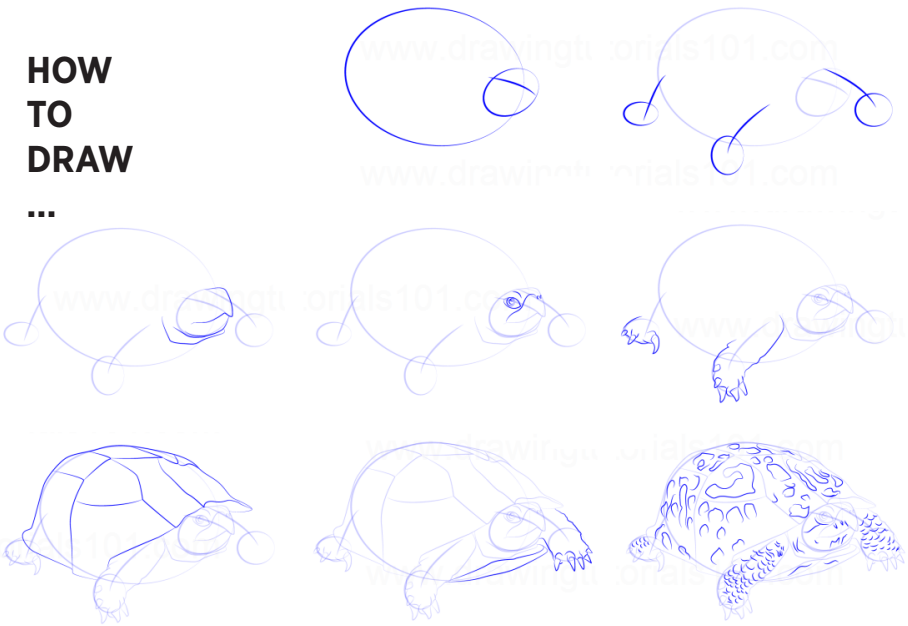
By meditating we discover our most true and authentic self. When we meditate, we begin to feel calm and sure. We begin to feel guided in every moment. Meditation connects us to our higher knowing. We begin to know the love that is all around us — all the time. We realize that we are worthy beyond measure.

Meditation connects the soul to the self, and by meditating we are building a conscious bridge. Inside this sacred container there is a whole new world.

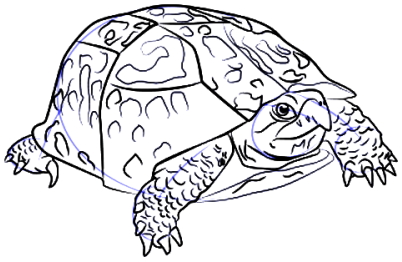
Just remember this: There is no rush. Meditation is a healing process. It is supreme love in action.

Edited for space and clarity

HOW TO DRAW ...



YOU DID IT!



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Words of Encouragement

Indigenous peoples have given this world so much wisdom, but I think the most profound thing that they have taught is a deep reverence for life itself. This not only applies to human life, but also the Earth with its life forms small and large. This can be interpreted in many ways, but self-love is one lesson that we can learn from this. They speak of a natural connectedness throughout the planet, with all life sharing something in common, even though it is not necessarily tangible or apparent to us. When you look at the sunset in its beauty, I think of not only my environment but myself, for I am dependent on and connected to it. If I am ever down on myself, I look at something as simple as a blade of grass or a fly on the wall and remember that I share something with it beyond my own comprehension. I remember to treat the Earth, myself, and others with grace and compassion. This week, look at something natural, big or small, pretty or even ugly by our own standards, and admire it because we exist with it. We are here for some reason, with everybody having different ideas of what that may be, but we and the environment share this existence despite that. Remember that we are proud of you and see you for everything you are and can be. We hope you enjoyed this edition of *The Warbler* and hope for growth and happiness as you continue about your journey.

Taylor

Answers

SUDOKU #161

9	2	8	7	5	4	1	6	3
4	3	1	2	6	8	5	7	9
6	5	7	1	9	3	4	2	8
1	7	6	3	2	9	8	4	5
8	9	5	4	7	1	2	3	6
3	4	2	6	8	5	9	1	7
2	8	4	5	3	7	6	9	1
5	6	3	9	1	2	7	8	4
7	1	9	8	4	6	3	5	2

SUDOKU #162

5	8	9	4	2	6	1	3	7
1	3	6	5	8	7	9	2	4
4	2	7	3	1	9	5	6	8
7	5	2	6	3	1	4	8	9
9	1	8	2	7	4	3	5	6
6	4	3	9	5	8	7	1	2
8	9	4	1	6	5	2	7	3
2	6	5	7	9	3	8	4	1
3	7	1	8	4	2	6	9	5

Rebus Puzzle

Page 7

1. Teenybopper
2. The cards are stacked against you
3. Sunnyside up

Send ideas and comments to:

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UNTIL NEXT TIME !